BLOODY EVENTS AMONG "HOLY ROLLERS"

PRINCIPALS IN HOLY ROLLER TRAGEDIES

Edmund Creffield-Self-proclaimed "Joshua" and prophet, who organized the cult at Corvallis, Oregon.

Mrs. Burgess E. Starr—George Mitchell's married sister, whose complete submission to Creffield's fanatical practices resulted in the fellow's conviction of a statutory charge, for which he was sent up for two years in the State

George Mitchell-Slayer of Creffield because of the Holy Roller's bestial treatment of his sisters.

Esther Mitchell—George Mitchell's youngest sister and one of Creffield's most fanatical followers, who believed she was to be the mother of a second Christ, and who killed her brother at Seattle, Wash.

Maud Hurt Creffield—Daughter of O. V. Hurt of Corvallis, and wife of the Holy Roller prophet, who incited Esther Mitchell to kill George.

CHRONOLOGY OF CREFFIELD AND HOLY ROLLERISM

Holy Rollerism, as taught by "Joshua" Creffield, had its inception at Corvallis, Or., in the spring of 1903. Creffield held camp meetings and succeeded in getting a group of followers at once.

Previous to this he had been a Salvation Army worker. He was born in

Germany and was a deserter from the German army.

On the night of January 4, 1904, his fanatical teachings had gone to such lengths that indignant fathers and husbands of Corvalls women took him out and gave him a coat of tar and feathers. They gave similar treatment to one of his male followers, C. Brooks. The men were warned that they would be killed should they ever return to Corvallis.

The next day Creffield returned covertly and was secreted by the Hurt woman under the floor of their home. Here he dispensed with his clothing, proclaimed himself a prophet of God and carried on his revolting orgies in the

July 28, 1904, Creffield's hiding place became known and he was taken In the meantime Esther Mitchell, because of his influence over her, had been sent to the Boys' and Girls' Aid society. After being kept there a few weeks, she was sent to her father's home in Illinois. She was not permitted to return to Oregon until Creffield had been sent to the penitentiary. Other women, including Mrs. O. V. Hurt, Mae Hurt and Maude hurt, were sent to the insans asylum for a short time because of Creffield's influence over them while he was secreted under the Hurt residence.

while he was secreted under the Hurt residence.

Creffield, a few days after his discovery, was brought to Portland and tried on a statutory charge preferred by Burgess E. Starr, husband of Mitchell's elder sister, a Creffield victim.

In August Creffield was found guilty. He refused to have a lawyer and tried to clear himself by reading passages from the Bible. When found guilty, he made no effort to secure leniency, simply stating that, like Christ, he was misunderstood.

Soon after Creffield went to prison his wife, Mande Hurt Creffield, whom he married shortly before being tarred and feathered, secured a divorce. There were no further Holy Roller demonstrations, and seemingly the danger-

There were no further Holy Roller demonstrations, and seemingly the dangerous cult was broken up.

Early in February of 1906 Creffield's sentence was commuted by good
behavior, and he left the State prison, going to California. From there he
got in correspondence with his former wife, who had remained with her father,
O. V. Hurt, at Corvallis. A reconciliation was effected. Creffield returned
to the vicinity of Corvallis and got a number of women and one man, Frank
Hurt, to go to a lonely spot on the beach of the Pacific ocean. His purpose
was to found a Holy Roller colony. He made particular efforts to secure
Esther Mitchell to his keeping, saying that she was to be the mother of a
second Christ, who was to be born to the world.

Late in April of this year Mitchell, after being released from the Good
Samaritan hospital in Portland, where he had been confined with an attack of
measles, declared to close friends his intention of killing Creffield. He told several persons God had told him to remove the Holy Roller from the earth for
ruining his sisters.

ruining his sisters.

About May 1 Mitchell went to Albany in search of Creffield. While there

About May I Mitchell went to Albany in search of Creffield. While there he saw Maude Hurt Creffield and by following her learned that Creffield was in Seattle. The Holy Roller prophet had gone there supposedly for the purpost of raising funds for the camp on the coast.

May 7, early in the morning, Creffield and Maude Hurt Creffield, whom he had remarried, started down town to do some shopping. As they passed down First avenue Mitchell stepped suddenly behind Creffield and shot him dead.

Esther Mitchell at once denounced the act, and seemed to care nothing as to the fate of her brother. She maintained this attitude throughout the trial

July 10, after being on trial for eleven days, Mitchell was acquitted by a jury in the Superior court, after an hour and twenty-five minutes' delibera-

July 12, George Mitchell was shot down and killed instantly at Scattle by his sister Esther as he was about to board the train for Portland. Esther Mitchell is now confined in the Scattle jail on the charge of wanton murder of her brother. She is cheerful with no sign of melancholy and declares that Creffield will return to earth and deliver her. She maintains she is

glad she killed George.

Maude Hurt Creffield, widow of Creffield, incited Esther to do the killing and is held as an accessory to the murder of Mitchell. Her father, O. V. Hurt of Corvallis, will sacrifice his little home to come to her aid.

WILL "JOSHUA'S" GHOST REIGN ON EARTH?

A Story of "Holy Rollerism," a Frenzied Religion, Its Tragedies, Teachings

and Immoral Practices.

and Immoral Practices.

Will the ghost of the dead "Joshua," the high priest of Holy Rollerism, open the prison gates for his most fanatical follower, Esther Mitchell, the sixteen-year-old girl who slew her brother George because he shot down the self-styled "Joshua" for the betrayal of his two sisters.

As she sits in the jail at Seattle, Wash, awaiting the trial for the murder of her own brother, this mere child follower of the most bestial of occultism professes her belief that Edmond Creffield, the dead Holy Roller leader, is the apostle of God, greater than Christ, and that he cannot die permanently; that he is "dead only for a time" and will arise from his grave and reunite his chosen followers.

The murder of George Mitchell by his sister is but the culmination of an affair that has both amazed and shocked the country. The story from be-

an affair that has both amazed and shocked the country. The story from beginning to end, is too horrible to have a precedent, and too horrible, we may believe, ever to have a parallel.

Young Mitchell killed Creffield to avenge the dishonor of his family and to put an end to the horrible influence, hideously immoral and criminal, that Creffield held over his sisters. A Seattle jury acquitted Mitchell. All know why. Now Esther Mitchell, a young unmarried sister of George Mitchell and the chosen mother for a second apostle, kills her brother because he killed Creffield. It was to avenge this sister's honor that George Mitchell slew Creffield, for the Holy Roller prophet found her a young and pureminded girl, but under the blighting influence of his teachings and fanatical practices she had been robbed of her reason, had been converted into a hopeless monomaniac who stood apart from the brother that killed the reptile; who yet adheres to a belief that the brute will return from his place of torture, and believes the wrath of God was aroused because her brother killed the ture, and believes the wrath of God was aroused because her brother killed the

ture, and believes the wrath of God was aroused because her brother killed the wretch.

"Good-by, hoys, you've been mighty good to me, and I want to thank you for it. Good-by." With these words George Mitchell said farewell to his jailers. Twenty minutes later, as he was about to board the train for Portland, Or., where he was to take up hisresidence and begin life anew, when Esther Mitchell left two other brothers, ostensibly for the purpose of bidding George good-by, but instead, when George turned half around to greet her, she produced a revolver, which had been hidden under a cloak that was hung over her arm and fired once, the bullet entering the left ear. Mitchell fell to the ground dead, and the weapon of death and destruction was wrenched from the hand of the child murderess by her brother Fred, while her other brother, Perry Mitchell, caught the trembling form of his sister in his arms, crying out, "Oh, Esther, how could youdo it."

Hevenge, terrible, swift and premeditated, sums up the killing of George Mitchell. It was a freak notion to avenge Creffield in the way that he was killed. Maude Hurt Creffield, the wife of the self-named "Joshua," claims she communicated with her dead husband's spirit and that he told her his death must be redeemed by the blood of Mitchell. In this way, and no other, could he arise from his grave and meet her and his followers in the flesh. Incited by this hallucination, the infatuation of Creffield and the resentment of her brother's dead, this mere child consented to let leven the life blood of her

could be arise from his grave and meet her and his followers in the ness. In-cited by this hallucination, the infatuation of Creffield and the resentment of her brother's deed, this mere child consented to let loose the life blood of her

own kin-protector.

Esther says she has no regret and that she is glad she did it, telling the

Esther says she has no regret and that she is glad she did it, telling the story without the least suspicion of remorse.

"Mrs. Creffield and I had talked over the matter of killing George. The one that had the best chance was to do it. Mrs. Creffield bought the gun. I thought that I would have a better chance to do it, as my brother George wanted to see me and I believed that he would think nothing about me going to the depot. Then Mrs. Creffield gave me the gun and I was to do it. We agreed that it was to be done as soon as posible.

"Mrs. Creffield had been out once or twice looking for George, and if she had gotten the chance she would have done it and I would have done the same. When my father went away I took the gun and with my brother Fred walked down to the depot. They wanted me to see George then and I didn't

want to, because I couldn't get the gun unwrapped. I had the gun wrapped up and concealed and refused to see George.

"When I went home I took the gun and placed it under the mattress. Then I took it out and kept it with me. My brother Fred was up to my room and said that Perry and George were going to rortland. I went to the depot and saw Perry get his ticket, and I followed him. At last I saw George. He was in front of me. It was just the chance I wanted and then I shot him.

"I do not regret doing it. I am glad I did it. I fired once and tried to fire again, but there was such a loud noise made by the crowd, I don't know whether I fired again or not. I shot him in the head, and I knew if I hit where I intended to it was sure death. I intended to follow him to Portland if I did not shout him here?

if I did not shoot him here."

Mrs. Creffield, who is also in the Seattle jail awaiting trial for incited

Mrs. Creffield, who is also in the Seattle jail awaiting trial for incited murder of George Mitchell, tells how his young sister was selected to do the killing, as she believed she was suspected and being watched.

"Soon after George Mitchell shot my husband I talked with his spirit and he commanded that his death be avenged; that in no other way could he arise in flesh from the grave. I made up my mind then that I would kill him. I talked with Esther after the trial and told her that I didn't think I was going to get a chance to kill him; that they were suspecting meat least that is what I understood from what I heard. Esther volunteered to do it for me.

at least that is what I understood from what I neard. Estuar volunteered do it for me.

"At first I wasn't willing to let her, but afterwards I became willing to let her do it. When I got the gun I intended to do it myself.

"Every once in awhile I spoke to her about killing George. Sometimes my courage was weak, and then when the papers came out and praised him so, I got courage again and made up my mind to do it. She again said she would do it for me, and I told her I would be glad if she did, that I was determined that he had to die.

"Esther got the gun and put it in her bosom. I told her not to put it next to her, because the perspiration would rust it. She said she would fold a cloth next to her. I told her I would be greatly relieved when I heard that she had killed him. Esther told me that she was going to Portland if she did not get an opportunity to kill him here. I told her to telephone and let me know if she went to Portland!"

Holy Rollerism as taught by "Usehue!" Creffield dates back to the spring

know if she went to Portland?'

Holy Rollerism as taught by "Joshua" Creffield dates back to the spring of 1903, when Creffield, a total stranger, goes to the little peaceful and quiet town of Corvallis, Or., and conducts camp meetings. The man was a born leader, goodly of figure, strong and with a peculiarly musical voice. It is not much wonder that he succeeded in getting a group of followers at once. It was among this simple folk that this man Creffield found first his converts and then his victims. In their minds it is not so easy to distinguish between religious doctrine which is good and sound and uplifting, and a frenzy, based upon the same fundamental idea—the pleasing of God—which more cultivated minds immediately pronounce evil, degrading and bestial. Commencing his religious career with simple teachings from the old Bible and gradually leading up to the orgies that would have brought blushes of shame to the check of a satyr, he did with these people as he willed and out of them he made what he would.

As in all religious teachings, particularly those which have to do with the

made what he would.

As in all religious teachings, particularly those which have to do with the emotions, the women were the most enthusiastic. Esther Mitchell is one of these. She is the murdered boy's younger sister. She was chosen by the self-proclaimed "Joshua" to be the mother of a new Christ, and whom Young Mitchell said this Hely Roller cruelly wronged. Mrs. B. E. Starr, the married sister for adultary with whom Craffield was later sent to the penitentiary in Mitchell said this Helv Roller cruelly wronged. Mrs. B. E. Starr, the married sister, for adultery with whom Creffield was later sent to the penitentiary in Oregon, is another one of these. She is a married woman with children—one of them a baby of eight months. Mrs. O. V. Hurt and two daughters and other women—many of them in this little town of Corvallis—had become enthusiastic followers of this man's sensuous greed, but it was not until one night early in January, 1904, that his fanatical teachings had gone to such lengths that indignant fathers and husbands of these Corvallis women took him out and gave him a coat of tar and feathers. One of his male followers, C. Brooks, was given a similar treatment, and were warned that they would be killed should they ever return to Corvallis. But the next day Creffield returned covertly and was secreted by the Hurt women under the floor of their home. Here he dispensed with his clothing, proclaimed himself a prophet of God, ordered the women to offer up sacrflices by burning their clothing and furniture, and carried on his revolting orgies secretly in the name of religion. It was not until the following July that Creffield's hiding place became known to the husband and father of these women and he was taken out and put in jail.

and put in jail.

Shortly after Creffield's release from prison Young Mitchell was confined in the hospital at Portland with mensles. The whole theme of his conversation, even in his delirium, was of his two sisters, and particularly of Esther. At this time he claimed that his dead mother had revealed to him that Creffield was a second to him that Creffield was to be asserted over

tion, even in his delirium, was of his two sisters, and particularly of Esther. At this time he claimed that his dead mother had revealed to him that Creffield was again at large and that his influence was again going to be asserted over these two sisters. He asserted that the spirits had revealed the fact that it was going to be given him to bring this unholy influence of Creffield to a close, the manner not yet being revealed.

One night toward the end of April, some time between the close of the day and the ushering in of the morn, Mr. Starr awakes to find that his wife has left him, leaving a note. The next day the brother calls at the house and reads the note, to this effect: "I can not wait until daylight because the babies would cry to go with me. I have taken about \$3.50 of your money, but I guess I have been worth that much to you. It is not enough to pay my fare, and I will have to walk to the place I am going."

This brother reads that letter and takes the motherless babies on his lap, one of 8 months, one of 3 and another of 5 years, and cries over them. He tells them that his mother has told him that God would reveal to him where their mother had gone—that God was going to tell him and he would bring mamma back to them.

While Creffield was organizing a Holy Roller settlement on the Oregon coast, shortly before his knilng, there were other men than George Mitchell—men whose daughters Creffield ruined—itching for the fanatic's blood.

Three men of middle age, all substantial citizens of Oregon, heads of families and men of domestic tendencies, tells how a wolf in sheep's clothing skulked into their homes and destroyed their families and their peace of mind. Two of these men declare that to kill Edmond Creffield, the Holy Roller prophet, would have been a pleasure to them; that they envised Mitchell his opportunity of putting an end to the monster. One of these men. Louis Hartley of Corvallis, says he laid in wait for Crefield, without shelter for three days. He had a Winchester between his knees and

Mr. Hartley tells of the story of Creffield's influence over his wife and daughter, and of his efforts to kill the fanatical viper. Miss Mildred Hartley, 23 years of age, was such that she gave up going to school. She was then in the Agricultural college at Corvallis, and in her fourth year. Creffield told her that unless she left off school work God would smite her.

told her that unless she left off school work God would smite her.

"When the Holy Rollers started by train for their camp on the coast," says Mr. Hartley, "I learned what they intended doing and managed to catch the same train. When they learned that I was aboard they tried to get me off. Finally they got off themselves. To get back they had to walk sixty-five miles. I remained on the train. My object was to kill Creffield. He had ruined my family, and I intended to take his life.

"I followed the Creffield party to Newport. Having no gun with me, I went to a second-hand store and bought a cheap weapon. By mistake or trickery, I don't know which, the dealer sold me a center-five revolver and rim-fire cartridges. When the party took a boat to cross the bay to South Beach I drew a bead on Creffield. Had my cartridges been all right that would have ended the matter. The gun snapped and Creffield got away. The Rollers then thought Creffield was protected by God and that he could not be killed.

The next day I followed them to camp. This time I had a Winchester, The next day I followed them to camp. This time I had a Winchester, which would do the work. I haid in wait for Creffield for three days, but he never came in sight. I saw all his followers, but he had evidently gotten away. Later when I met Mitchell, also hunting for Creffield to kill him, I told him how I had missed the Roller. He did not seem surprised He said the reason I had failed was because God had left it for him to

Baldwin spent the last three days of April in an unsuccessful hunt fiield. It was Baldwin's admitted intention to kill the Holy Roller

prophet on sight.

'My oldest daughter was one of the converts of this man, but she had not

"My oldest daughter was one of the converts of this man, but she had not gone so far as some of the victims in the indulgence in unspeakable practices which he demanded as evidence of holiness, although she assumed the Holy Roller garb, a thin wrapper.

"When Creffield was sent to the penitentiary I brought this daughter home and nursed her back to health and sanity. When the law gave up its claim on Creffield and he came back to Oregon he re-established his influence over my daughter and I was forced to use force to keep her from going to him. Creffield once sent me word that God would smite me unless I gave up my daughter to the Holy Rollers.

"I am an old man and honor my family which is descented the sent the life." I am an old man and honor my family, which is dearer to me than life

itself, and I was ready to take any consequences which might be my portion if I killed this man. I started out with the intention of protecting my girl, by the only means I knew of, the death of the man who had her in his Thus it was that this rugged old farmer had declared himself to Mitchell, whom he met for the first time at the railroad station at Corvallis while the latter was searching for the man who had brought disgrace to one sister and was seeking the other to make a victim of her. Baldwin had come to the

railroad station believing that Creffield was coming to Corvallis on the train soon due, and there Mitchell had been pointed out to him.

"I spoke to Mitchell," says Baldwin, "and told him of my unsuccessful search for Creffield. He replied that I would never be able to remove the man, because I had not been selected for that purpose by God. He said that he had been chosen by God to do this thing, and that he, and he alone, held the power to put a stop to the wrongs for which Creffield's influence was responsible."

responsible." I told him that he surely would be punished by law if he carried out his intentions, and urged him to leave the affair in my hands, as I was an old man and had only a few years to live any way, while he was young and with his life before him. My counsel was of no avail, however."

O V Hurt of Corvallis, father of Maude Hurt Creffield, widow of the dead prophet, tells of conversations he had with young Mitchell in which he reveals to him the revolting teachings of the Holy Roller prophet. In the revealing of which he was doomed to learn that the love of a mother for her children is not always supreme; that a daughter's affection for her father may be changed to scorn and dislike when touched by the venemous influence of a reptile like Creffield; that a sister may come to despise her brother who risks his life for her honor; that women of mature years may forget their devotion to their homes and may even leave off their acquaintance with such institutions as modesty, decency, humanity and other traits of the normal, human being.

institutions as modesty, decency, humanity and other trains of the human being.

"I met young Mitchell in Portland the last day in March, I told him Creffield was out of prison and described to him the effects of his power over the women folks.

"I told him that Creffield used to get his followers to lie on the floor and roll about, praying and shouting. He would keep telling them that God would smite them unless they did as he said. He claimed to be the Savior. I have known Creffield to keep them rolling about on the floor in this manner for from twelve to twenty-four hours at one time. His power over his followers, who were nearly all women, was something wonderful. They did whatever he said. They were dead to all human sympathies. They let their children, their husbands and their parents go uncared for and without a kind thought or word.

"Creffield would say, for example, 'Esther Mitchell, you do this,' and she would do it. He would tell my wife or daughter to do a thing and it would be done as he said.

would do it. He would tell my wife or daugnter to do a consider the done as he said

"When they got together for religious services, all would lie on the floor. Creffield would walk about among them and sometimes he would roll about, too. While lying this way they were supposed to receive messages from God. Creffield would keep telling them to pray and shout with all their might or God would smite them.

"These things happened mostly at my home while I was away, prior to the time Creffield was sent to the penitentiary.

"Esther Mitchell came to me one day and said she had received an inspiration from God that he would smite me unless I made my peace with mim. She warned me not to attempt to go to town that day, as I had been in the habit of doing.

t of doing. "When I talked the matter over with George Mitchell I told him they were all in a religious frenzy and that all of them had been driven crazy by Creffield. I told him that my wife, my son Frank and my daughter Mae Hurt had all been sent to asylums as a result of their associations with Creffield. I told him that his sister, Esther, had been taken from my home, where she had been staying, to the Boys' and Girls' Aid society at Portland, because of her mental state. I told him that his sister was completely 'off' on account

"At one time as Creffield's power grew, they offered a sacrifice of two dogs and a cat. I heard there had been talk of offering up a little girl as a sacrifice. Creffield made them turn the pictures of their homes to the wall, saying such things partook of vanity and the world. About this time the Sheriff of Lynn county came to my home and took Creffield away to be examined as to his sanity. They did not sand his to an asylum and he came Sheriff of Lynn county came to my home and took Creffield away to be examined as to his sanity. They did not send him to an asylum, and he came

'It finally came to such a pass that Creffield made the women burn all their clothes as a sacrifice and wear nothing but thin wrappers. These garments even would be dispensed with during the rolling services. My wife and daughter and Mitchell's sisters submitted to these teachings. They read these who

and daughter and Mitchell's sisters submitted to these teachings. They refused to sit in chairs. They would not eat in my presence, and those who had children would neglect them. My wife neglected her little girl. That man ruined my life. He ruined my home and my family. I told Mitchell the man ruined his sisters.

''Under Creffield's influence my little daughter grew so she would have nothing to do with me. She would not talk with me or come near me. I had her removed then to the Boys' and Girls' Aid society. After she had been there a few days she grew tired of it. She sent for me and said she was ready to come back to my home. When she came home I learned from her lips all that had been going on.

''Out in our yard, as I held her on my knee, she told me the story. She asked me not to be harsh with my wife, her mother, because she had been among the last to bend to Creffield's will. When he gave her a command that I will not repeat, my wife refused to obey, my little girl told me. Then Creffield drove my wife to do his bidding. He told her if she refused he would drive her out of the church, and that God would smite her. Then she submitted.''

Mr. Hurt tells of another conversation he had with Young Mitchell shortly after Creffield had succeeded in getting his followers together, which resulted in the blocker. Mr. Hurt tells of another conversation he had with Young Mitchell shortly after Creffield had succeeded in getting his followers together, which resulted in the bleak and pitiful camp on the Pacific coast, where several of the
women nearly died of hunger and privation. "I told Mitchell that his sister,
Mrs. Starr, together with my son, Frank Hurt, and his wife, Olive Sandall, Mrs.
Sandall and others, had gone to the coast with Creffield, and that his sister
Esther had walked all the way from Corvallis, a distance of from ninety to 100
miles, to reach Creffield's camp.

Esther had walked all the way from Corvallis, a distance of from ninety to 100 miles, to reach Creffield's camp.

"The day before my son Frank left with the women for the lonely spot where Creffield had directed them to go, I had a talk with Frank, in which I told him he was crazy to quit his job and leave his home to go out on a career such as that on which he was embarking. He got mad and threatened to have nothing more to do with me. I asked him if he expected to meet Creffield at the place. He said he supposed the man would be there. I told him that I doubted it, as the people of Oregon would not permit such a fiend to live in the State. He insisted that it was God's desire he should meet Creffield.

live in the State. He insisted that it was God's desire he should meet Creffield.

"Mitchell told me he was going out to that Creffield camp. I tried to argue him out of the plan, and told him Creffield was armed with two revolvers and would brook no interference. I also told him not to use violence, as my son Frank and my daughter Maude, Creffield is wife, were there. He told me he would not hurt Frank or Maude, but that he was going after Creffield.

"He laughed at the idea of being hurt by Creffield. God has commanded me to remove that man from the earth. I am going to follow God's word and remove him as easily as possible. I have no fear. God will take care of me. "Then I commenced and told him of the time, just before Creffield was sent to the penitentiary, when the Holy Roller was hidden under the floor of my home. There was a reward of \$150 out for him and the authorities were hard on his trail, but there was no trace of him. He had apparently left the country.

country.

'I did not know it at the time, but later learned that my wife and daugh-

country.

"I did not know it at the time, but later learned that my wife and daughters harbored him, and when I was away at work he would come out from under the floor and hold his orgies in my home, where his followers would assemble. During this time his influence was at its height. During this time, too, my wife said to me, 'I hate you, but I love Edmond Creffield.'

"There were prayer services and purification services almost daily. Creffield taught them that what he commanded them to practice did not partake of the quality of lust, but was the will of God. He was particularly solicitius as regards the spiritual welfare of the young people of his flock.

"Their doings eventually became such that the Rollers were examined as to their sanity, and my family was sent to the insane asylum. With his food supply cut off, Creffield had a hard time of it under the house. He was discovered by my little boy, or he might have died of hunger. The boy was going fishing and happened to look under the house for something. He saw an object move and started to run. Creffield called after him, but the boy came "I got the Chief of Police of Corvallis and went to the house. Then I shouted for the man underneath to come out. He said he was too weak to mot like if he did not crawl out. He lost no further time. He had not a stitch of clothing on. His beard had grown a foot in length and he was a from forced fasting. We got him some old clothes and took him quietly to Hurt also tells of a letter he had received from Creffield after the fanatic had been released from prison. The letter was written in California, and was in response to a letter from Hurt warning the Holy Roller not to come of "Hurt: God has resurrected me. I have now got my foot on your together all my followers. Place no obstruction in my way or God will smite "Hurt: God has resurrected me. I have now got my foot on your together all my followers. Place no obstruction in my way or God will smite the close of the rising of their Lord. The father of one the value of t

you. Creffield ''

Two deluded and fanatical women—both young in years—now wait behind closed bars for the rising of their Lord. The father of one, the cold-eyed little widow, has offered to sacrifice his home in the defense of his daughter.

The other, the mere slender girl whom the dead boy shed blood for the sake of her honer and his cold-blooded murder was his reward, denies all deliverance but to the one whom she declares now is God and who will come back and reign on earth.

back and reign on earth.

"I killed George because 'Joshua' is holy and George is defiled. I was commanded to kill him.

"I cannot give up my Lord."
Who is your Lord?

Will he return? Lord." Esther thinks so.

Questions and Answers

SALT LAKE CITY, Aug. 11 .- Could you please inform me in your next Sunday's question and answer column how to thoroughly clean an ostrich feather duster? Would be very grateful for any information.—Janitor Subscriber. So far as we know, they cannot be satisfactorily cleaned.

SALT LAKE CITY, Aug. 12.-Will you please give me the names and addresses of several of the best business colleges in Los Angeles, Cal.? Please answer in your next issue.—A Reader. You had better look over the Los An-geles papers for their advertisements.

SALT LAKE CITY, Aug. 17.—Wish you could please answer the following ques-

tions in your question and answer col-umn of your Sunday edition. August 19: If two balls were placed on the same level in the air, one of them wood and the other lead, and both the same size, and dropped at the same time, which one would hit the ground first, and why?-Subscriber

Subscriber.

The lead ball, because size for size, it would weigh much more than the wooden ball, and therefore the attraction of gravitation would act far the more power-

INFORMATION.

Unvaccinated persons cannot vote in Nor-

House flies of forty-eight different kinds have been classified by naturalists. Every gem known to the lapidary has been found in the United States.

During the reign of Edward the Confessor of Engalnd the practice of employing sur-

to build railways, of which it now has An experiment has shown that 1000 tons of

oot settle yearly on the 110 square miles of

ondon's area.

The highest recorded temperature, one of 3000 degrees, is obtained electrically. This heat is required to melt oxide of uranium. Japan's chrysanthemum flag is probably the oldest national banner in existence. That of Denmark is the oldest among European

Life insurance was invented by Pascal, whose "theory of probabilities" and "law of averages" still govern the business. The most awful accident in history was the fall of a Roman amphitheater in the time of Tiberius. Fifty thousand people were crushed.

If there were only one potato in the world, a careful cultivator might produce 10,000,000,000,000 from it in ten years, and thus supply the world with send again.

sounds after an estimated silence of 3000

When a fortnight old the oysier is not much larger than the head of a pin. At the end of four years' growth it is fit for the market. Oysiers live to the age of from tweive to

Cloth is now being successfully made from wood. Strips of fine-grained wood are boiled and crushed between rollers, and the fila-ments are spun into threads, from which cloth can be woven in the usual way.

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Heyburn August 19 and 20, limited to
ten days. Tickets on sale to Rupert
August 26 and 27, limit ten days. See
agents for further particulars. Chile was the first South American State

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